



The Nation's Greatest Need.
The International School Lesson
for May 14 is, "Isaiah's Vision
and Call to Service." Isaiah 6.

BY WILLIAM T. ELLIS.

THE International discussion of reciprocity, the fortification of the Panama Canal, the Coronation of a King—these may seem to be the important and influential events of an age; but they are of far less importance to history than the unseen shaping of the soul of some great man. The forces that made a Napoleon, a Browning, a Lincoln, a Tennyson, a Kipling, have a far greater effect upon the history of the human race than any of the book-filling events that loomed so large in the public eye. The stupendous gifts of millions of dollars for public objects (by men who do not know how else to use them) usually count for less than the unheralded gift of himself to human welfare by some unsung man or woman who is to be a great prophet or a great deliverer. The Lesson Committee has done well to make this majestic story of the self-dedication of Isaiah the basis of a study in present-day patriotism, or home missions.

The man who writes, "The man who speaks, may, if his message is great enough, and is greatly delivered, rank above all the kings of his time. Thus Isaiah is deservedly better known to posterity than any of Israel's kings, except David and Solomon. We read that he lived in the reign of King Uzziah; it would be a fairer record to say that King Uzziah lived in the time of Isaiah; just as we may properly say that Queen Elizabeth reigned in the time of Shakespeare. What is a mere king or office-holder or man of great wealth, alongside of the prophet whose lips have been touched by the Divine fire? In all respect and honor to the memory of that great peace-maker, King Edward, we may yet admit that posterity will probably recall his reign as synchronizing with some of the greatest productions of British poetry of empire, Rudyard Kipling. This last illustration is particularly appropriate to the lesson, because of the fundamentally religious character of Kipling's message of patriotism.

The Call of the Hour.

The day's papers are full of news concerning dreadnaughts and armies and airships and national defense and international alliances. But these do not touch the vital need of the hour. Our call is for prophet-patriots, men who in the clear speech of the present day, will summon their fellows to their real destiny. Our time is sadly destitute of inspired oracles who can play upon the hearts of the people, the hearts that are so quick to give forth the divine music of noble life, under the master touch. This sense of our day's need for a fresh message is vigorously put by John Nehemiah, in his poem, "O Lyric Master:"

"Out of the great wide silence, brooding and latent so long
Burst on the world, O Master—sing us the old hymn—song!"
"Have we not filled up cities, gutted the iron hills,
Schooled with our dream the lightning and stream, giving them thoughts and will?"
"Breathless we halt in our labor; shout us a song to cheer;
Something that's swift as a saber, keen for the mark as a spear;
"Full of the echoes of battle—souls crying up from the dust!
Hungry we have cried to our singers—our singers have sung us a crust!"

"Choked with the smoke of the battle, staggering, weary with blows,
We cried for a goblet of music; they flung us the dew of a rose!"
"Gawgaw goblets they gave us, jeweled and polished and fine,
And filled with the tears of a weeping, O God! for a gourd—and wine!"
"O big, wise Lyric Master, you who have seen us build,
Moulding the mud with our tears and blood into the thing we will—
"Soon shall your brooding be over, the dream shall be ripened, and then
Thunderous out of the silence—hurl us the song of men!"

Poets we must have, to interpret our best selves to our best selves, and prophets and patriots; men with the seer vision, who can tell us whither we are tending, and why; who can "read the storm before it falls," that we may "make the better haste of it," as one poet says. Politicians follow the times; real statesmen lead them—and oftener than not the statesman is a man outside of all public office. The preacher may be a statesman; frequently the newspaper editor is; the woman who is devoted to a cause is not denied the greater privilege of serving her country by her deep spiritual insight. There will never again be another Joan of Arc, to go forth to battle, but we may well expect that the host of highest patriots and human service will be led by the song, the vision, the summons, of women prophets.

This flaming message of the Prophet.

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et Isaiah is couched in the loftiest and noblest literary style. With good reason. The simple explanation for this is much common place and stupidly obvious and writing is that the preachers and writers are not on fire with a great passion. Isaiah had a mighty message, touching his country and his God; therefore he dipped his pen in living fire and wrote. There are hundreds of ambitious young people today buying books upon authorship, and sending their efforts to long-suffering friends, or to condescend hired literary hacks, for criticism. What really ails them is that they have no tremendous passion or conviction. They are not on fire with an extraordinary and revealing fact: The literature of the Nationalists, the young "India for the Indians" party, is couched in the most exalted and so-called high literary style. The young men have no shreds of sympathy with this propaganda, confess that they have never read such sublime and beautiful literature in the native tongue as these young patriots are producing. They admit that it is beyond their power to give an adequate translation of it into English.

What does this startling fact tell of the life of today's citizen? Simply that great passions are productive of great ability. They are today in our schools young people abundantly able to be our modern Isaiahs, if only they may be excited into a loftier conception of life, and of patriotism and of human service. Is not this a practical message for today's Sunday school classes? Let us learn to speak and write and sing and make music, all the while we are of our native land and our fathers' God. There is every evidence that we have abundant material for the creation of patriots who will redeem our country from the ignominy of its vulgar and inanity who will produce new forms of patriotism and socialized literature—satires, allegories, poems, proverbs, which will elevate caricature to the level of art, and will paint great patriotic canvases; who will find a new and higher mission for the moving-picture machine, and the phonograph; who will consecrate the wings of the flying machine to the holy cause of nationalism and internationalism. In a word, who will take of the resources of this twentieth century, and make them minister to the noblest and deepest needs of our country and the world.

Where Are the Prophets?

All truth belongs to today; it is less Isaiah's message to the old Jews than to the living, wandering, sinning, bearded men and women of our own time that concerns us now. The writer of this wonderful book, with its beautiful passages which have become imbedded in the literature of the language, stands first of all for the prophet that every time needs prophets. Why are the big pupils of America sending across the water for preachers? It is a pleasant expression of international good will to have these men from the mother country; but what an indictment of ourselves! It is nothing less than a confession that America, on both sides of the Canadian border, is not producing her own prophets. Even with frequent importations, the widening number of conspicuous pupils remain vacant.

Frankly, we badly need religious leaders, not prominent ecclesiastics, the world, the flesh and the devil constantly conspire to the overproduction of this undesirable article. But men who know God and who know man; who walk in such intimacy with the Eternal, that spiritual life is the most real to them, and yet know themselves but men, weak, sinning men, needing pardon along with the worst, so that they are brothers to all the kind of men that God has made, never greater. They who keep close to God are properly highest to men. The sense of the reality and awful holiness of the infinite is still, as it was in Isaiah's day, the most necessary equipment of the prophet. A keen realization of God is more to be coveted than the learning of the schools or the cunning of worldly wisdom. It is the prophet who makes brave the messenger, and delivers him from the thralldom of fear and of all ignoble concerns.

To be an interpreter of the mind of the Most High, whether through the spoken word, the written page, the canvas or the political arena, is the highest of all callings. That is what puts Isaiah above mere kings. In old Assyria recently the best translation of some of the hoarse inscriptions of Sennacherib; how little he ever dreamed that an obscure prophet in one of the lands which he subjugated would millenniums after his name had gone to dust, be the teacher and inspirer of millions of persons in a civilization far greater than that which Assyria boasted. Isaiah is the greatest of the Old Testament prophets because his sense of God was clear and strong; and because he applied to his time the message that God gave him.

A Little God or a Big?

Yesterday I was in the bazaar, buying goods for my friend, the professor of comparative religion. I carried several away in my pockets, for this is the great teaching of the trivial incident—the gods of the heathen are little gods. Some thousands of them are so small and ignoble as to merit the contempt of even their own followers who have received a western education. It is a fair question to ask concerning any person's religion, is your God a little God or a great God? The God of Isaiah was an ineffable and all-glorious God, throned in majesty above all kings, before whom celestial cherubim and seraphim veiled their faces and cried, "Holy, holy, holy!" The lustrous purity and majesty of the Infinite made the prophet cry, "Woe is me!" Nothing creates a consciousness of sinfulness like the sight of holiness. The best way to awaken the world to a sense of its sins is to give it a vision of the great God.

This great God can enable small servants to do great work. That is a heartening truth which Isaiah teaches. His own sinfulness was taken away, and he was equipped for his mission by the touch of a coal from the altar of God. Such a slight as the prophet was afforded filled him with earnestness to cry aloud what he had heard. The truth of God never really gets hold of a man without making him a missionary. If the gospel be true, he that hears it must run with it. The measure of our vital apprehension of the reality of our religion is shown by the degree to which we have become impatient of it. "Here am I; send me!" cry all who have seen God; truth becomes duty.

Whoever has read, I have done,

this Book of Isaiah while riding on the bosom of Euphrates, within the bounds of the Babylon, which was the world's capital, and at the same time, must have a deep and reverent sense of the wonder and mysterious wisdom of this writing.

Pledges and Pledge-Makers.
Terse Comments for May 14, "The Universal Duty of Making Pledges." Ps. 81:5-8.

BY WILLIAM T. ELLIS.

A pledge without a purpose is powerless. Behind God's covenants lies an eternal purpose. He who has promised will surely fulfill. Human covenants, too, are made alive and effective by a strong determination to fulfill them. To be a loyal Endeavorer requires a true purpose, working out faithfully through all the days of life.

God is covenanted to help us keep our covenants. Only covenant-keeping Christians are worthy to be called by the name of a covenant-keeping God. Great obligations are not to be lightly undertaken or easily broken. Nothing in life can be more sacred than a covenant made with the living God.

The pledge would be presumption without its first clause. But if we rely on Jesus it would be disloyalty to the Most High. God would like to have us do.

Peculiar and precious promises have been made to those who keep covenant with God. The covenants are lightly broken.

The pledge is not a crutch, but a chart. It is not so much a support for limping Christians, as a guide for determined Christians. It helps us to keep the straight road to duty.

God's help is pledged to man's help for the keeping of man's pledges to God.

While pledges are right and proper, they are not trivial. It is a grave matter to enter into a covenant with our own conscience; it is a still graver matter to enter into a covenant with the Most High. Both of these engagements are made by one who signs the Christian Endeavor pledge. To break this vow is to incur a disaster in our character. Failure to observe what we have promised to do is a sin. Once made, the pledge should be kept at all costs, if we are to preserve our self-respect, and if we are to preserve faith with God.

The man who breaks his word to man is bad; but far worse is he who breaks his word to God.

"Better is it thou shouldst not vow, than that thou shouldst vow and not pay."

Whatever is right for us to do, is right for us to promise to do. The determination is as proper as the deed. Our warrant for our pledge lies in the worth of the objects to which we are pledged.

Only the person who reverences his own honor should enter into any covenant, either with man or with God. High pledges precede noble endeavors.

A vow is often a debt. It was when he contemplated the goodness of God to him, asking himself, "What shall I render unto Jehovah, for all his benefits unto me?" that the Psalmist cried gratefully and resolutely,

"I will pay my vows unto Jehovah."

A promise of loyalty and service is only an honorable return for the benefits conferred. Because God has, according to his covenant, done great things for us, we should be willing to pledge our best to Him.

NEWS AND NOTES.

The Archbishop of Canterbury and York have appealed to Anglicans for funds to fight Disestablishment in Wales.

The revision of the Book of Common Prayer is likely to foster divisions in the Episcopal church, especially in the English section.

When Yale seniors of the present class were asked to indicate their opinion regarding the rule of compulsory attendance of the institution, 258 of them voted to sustain the rule of compulsory attendance which has been in force since 1870.

EYES RED, WOULD BURN AND STING
Grew Constantly Worse. Could Hardly Work Any More. Used Cuticura Remedies, and in Six Weeks She Was Cured.

"It is just a year ago that my sister came over here to us. She had been here only a few weeks when her eyes began to be red, and to burn and sting as if she had sand in them. Then we used all of the home remedies. She washed her eyes with salt water, used hot tea to bathe them with, and banded them over night with tea leaves, but all to no purpose. She went to the drug store and got some salve, but she grew constantly worse. She was unable to look in the light. At last she decided to go to a doctor, because she could hardly work any more. She saw a very severe disease, and she might lose her eyesight. He made her eyes burn and applied electricity to them, and she grew worse. In the two and a half or three months that she went to the doctor, we could see very little improvement."

"Then we had read so much how people had been helped by Cuticura that we thought we would try it, and we cannot be thankful enough that we used it. My sister used the Cuticura Pills, bathed only with Cuticura Soap, and at night after washing she anointed her eyes very gently on the outside with the Cuticura Ointment. In six weeks, I can truly say, she was cured. In a month, there was no longer any mucus or watering of the eyes. She could see clearly, and in six weeks she was cured." (Signed) Mrs. Julia Gieselska, 2005 Vth St., St. Louis, Mo., Aug. 13, 1910.

Many affections of the eyelids are ectopic or sympathetic. Cuticura Remedies used judiciously seldom fail to prove beneficial in such cases. Potter Drug & Chem. Corp., Sole Props., 128 Columbus Ave., Boston. Cuticura free samples of Cuticura Soap and Ointment, with 32-p. book on skin treatment.

ever since the college was founded, and only twenty-nine were in favor of making attendance optional.

The committee of the Men and Religious Forward Movement has set apart Children's Sunday, June 11, as Recognition Day. It is hoped that individual churches at this time will organize their men by holding special services, and appointing permanent committees to represent them at the active campaign between September, 1911, and May, 1912.

Preparations for the Judson Centennial celebration in 1913-14 have already begun. On March 10, at the annual meeting, Pres. A. H. Strong was elected chairman of a special commission. The object of this celebration is to show to every Baptist church in America the history of the Baptist church, the needs of mission work in foreign fields. Special emphasis will be put at all times on Burma, the center of Baptist foreign mission work. A deputation will be sent to Burma. All Baptist churches will observe a special Judson day and a Judson Centennial volume will be published during the winter of 1913-14.

At Khartum, on the banks of the Nile, stands Gordon Memorial College, a training school established on the spot where Gordon fell. In 1898, Khartum was the stronghold of the Mahdi's successor. Now it has a college with three departments: (1) a normal school that is training young men to become teachers and judges; (2) a primary school for a larger number of pupils, most of whom will eventually hold government positions; (3) a manual training department which will furnish the land with its much-needed artisans.

Evangelical spirit has been notably active in England during the Lenten season this year. The Bishop of London has held daily meetings at which he has filled the churches with intense interest and asking many questions following his addresses. At St. Albans cathedral, for example, the congregation was more than two thousand, while many were unable to gain admission. The series of meetings closed Good Friday afternoon, with a great procession of clergy and laity from Trafalgar Square to St. Paul's.

More than four thousand men in line with the results of London in the midst. This is a revival of a very ancient custom of performing an act of intercession and making an offering of thanksgiving in the great cathedral. This being coronation year gave occasion for the revival of the custom.

SEVEN SENTENCE SERMONS.

"The truly cultured are those who having knowledge are tolerant, and having wisdom, are sympathetic."

Plant patience in the garden of thy soul!
The roots are bitter, but the fruits are sweet.

—Henry Austin.

Recollection is the only Paradise from which we cannot be turned out.

—Jean Paul Richter.

Labor and trouble one can always get through alone, but it takes two to be glad.—Ibsen.

"Every morning has two handles—we can take it by the handle of anxiety, or the handle of faith."

—Sophocles.

Sow thou sorrow and thou shalt reap it. But sow thou joy and thou shalt keep it.—Gilder.

Bible Study XXX.

Text: Ezra 7-10; Nehemiah 1-6; memory verse, Nehemiah 1:6b.

1. How long did Ezra's journey take?

2. Who was pronounced a ready scribe in the law?

3. What was Ezra to do with the gifts that were given him?

4. What position was Ezra to have in the land?

5. How did Ezra express his gratitude for the privilege and help granted him by the king?

6. How many priests guarded the treasures?

7. How did Ezra refuse an escort on the journey?

8. How do we know the people had prospered?

9. How did the whole company express their gratitude for a prosperous journey?

10. In what chapter is Ezra's prayer recorded?

11. How did the great sin did Ezra correct in chapter ten?

12. How were the people compelled to assemble?

13. Where and when did people sit in the street in the rain to hear a prophet's warning?

14. What captive Jew grieved so bitterly that he was permitted to return to rebuild Jerusalem?

15. What was Nehemiah's business?

16. How did Nehemiah's coming to Jerusalem affect the enemies of the Jews?

17. How did the people accept his suggestion to rebuild the walls of Jerusalem?

18. How did the criticism of the scribes affect him?

19. How many leaders are mentioned in chapter three?

20. On what occasion were laborers armed?

21. How did news of the burden of debt on the people affect Nehemiah?

22. How did Nehemiah help the people?

In how many days were the walls of Jerusalem rebuilt?

11 a. m. choral matins with sermon, subject, "Motherhood;" 4:30 p. m. choral evensong with sermon, subject, "The Expediency of the Ascension."

First Lutheran church, Fifth and Harrison streets, W. W. Horn, pastor. Morning service at 11 a. m., subject, "A Mother's Wages." Evening service at 8 o'clock, subject, "A Vision of Self."

First Baptist church, Rev. O. A. Williams will preach. The subject of the morning sermon will be, "Moral Battles." In the evening the theme will be, "Why Men Are Offended in Christ."

The Church of Christ meets in the S. D. A. chapel at corner of Fifth and Western avenues. Special meetings now in progress. Evangelist W. M. Davis will speak to his audience Sunday at 11 a. m. on the subject, "The Last Judgment." Evening theme, "The Names Written in Heaven."

The Christian Endeavor society of the First Presbyterian church meets at 7 p. m. Topic: "Universal Duty of Making Pledges." Ps. 61:5-8. Miss Delva Kohne, leader.

Kansas Avenue Methodist Episcopal church, John W. Waldron, pastor. Sermon by the pastor at 11 a. m., subject, "Mother." Everybody asked to wear white flower. Sermon at 8 p. m. by the pastor. Subject, "A Woman's Noble Plea."

Third Presbyterian church, Rev. Jay C. Everett, pastor. Morning and evening worship, 11 and 8 o'clock, with sermon by the pastor. The pastor's evening theme is, "What the People Want."

Second United Brethren church. Divine services at 11 a. m. and 8 p. m. J. Lewis, pastor.

First Presbyterian church, Harrison street, Rev. Stephen S. Estey, D. D., pastor. Services at 11 a. m. and 8 p. m.

First Church of Christ, Scientist, corner Huntoon and Polk streets. Services at 11 a. m. Subject, "Mortals and Immortals." Sunday evening service at 8 o'clock.

First Christian church on Topeka avenue, between Sixth and Seventh streets, Charles A. Finch, pastor. Communion and preaching 11 a. m. Evening service 8 o'clock.

Westminster Presbyterian church, Rev. Ralph Ward, pastor. The theme in the morning will be "The Gospel, Hidden and Revealed." In the evening the pastor will preach on "The Great Verities, We Have the Knowledge of God."

German Methodist Episcopal church, corner Tenth and West Fifth streets, John Koehler, pastor. Morning service at 10:45 a. m., subject, "Love and Obedience." Evening meeting at 8 p. m., subject, "Drawing Nigh to God."

The Spiritualists of Topeka will hold services at the Lincoln Post hall on Sixth avenue on Sunday evening, May 14, at 8 o'clock sharp. Rev. Charles H. Moody, state president, Kansas Spiritualists association, will deliver a lecture on Spiritualism. Gertrude C. Aber will assist in the service. William W. Aber will follow with his psychic messages.

First United Presbyterian church, corner Eighth and Topeka avenues, Rev. J. A. Renwick, D. D., pastor. Preaching 11 a. m. and 8 p. m. by the pastor.

First Congregational church, Seventh and Harrison streets, Mr. Guy V. Aldrich of New York, traveling secretary of the Student Volunteers' movement of Foreign Missions, will speak at the morning service. In the evening Dr. Plisk will give his illustrated lecture on Protestantism and its Baptism of Blood—Edward VI and Mary Tudor.

Central Park Christian church, corner Sixteenth and Central Park avenue, Albert T. Pitts, minister. Preaching at 11 o'clock, subject, "The Victory That Overcomes the World." (I John 5:4); at 8 p. m. the subject will be "Consider Jesus." (Heb. 3:1).

First Unitarian church, 512 Topeka avenue, Rev. J. H. Jones, pastor. Services 11 a. m. Sermon by the pastor. Music: Solo—selected—by Mrs. F. S. Thomas.

Second Church of Christ Scientist, corner of Harrison and Sixth avenue. Services at 11 a. m. and 8 p. m. Subject, "Mortals and Immortals."

First United Brethren church. The pastor, O. T. Deever, will preach at 11 a. m. on the subject, "Am I My Brother's Keeper?" At 8 p. m. the subject will be, "The Year Round Revival."

Euclid Avenue Methodist Episcopal church, corner Lane street and Euclid avenue, Rev. Edwin Locke, D. D., pastor, residence, 1292 West street. 11 a. m. Dr. Locke will preach on "Mother," and at 8 p. m., a sermon on the anniversary of the League. Special music morning and evening.

Lowman chapel, (Methodist Episcopal) corner Eleventh and Morris. Services, with preaching by the pastor, George A. Marvel, at 11 a. m. and 8 p. m. Morning theme, "The Sleeping Christ;" evening theme, "Lost and Found."

The Second United Presbyterian, corner Fillmore and Huntoon streets, Dr. Everett Smith, minister. Usual services at 11 a. m. and 8 p. m., conducted by the pastor. The morning service will be centered about the observance of "Mothers' Day," the theme being "Mothers' Day." The subject for the evening will be "Things New and Old."

Quinton Heights Baptist. Morning worship 11 o'clock, subject, "The Workman and the Work." Evening service at 8 o'clock, subject, "The Starting Point."

Oakland Presbyterian church. At 11 o'clock the pastor, Rev. J. H. Fazel, will preach a Sabbath school sermon in the interests of the school. At 3 p. m. there will be a special service of song by the choir, under the leadership of Prof. John D. Brown.

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Equalization Notice

Notice is hereby given that the Board of County Commissioners of Shawnee County, Kansas, will meet as a Board of Equalization at the office of the County Clerk, at the Court House, in the City of Topeka, on the first Monday in June, 1911, for the purpose of equalizing the valuation of real estate and personal property of said county, as shown by the returns of the County Assessor for the year 1911, at which meeting all persons feeling themselves aggrieved can appear and have all errors in the return corrected.

Witness my hand and the official seal of Shawnee County, this 1st day of May, 1911.

S. G. ZIMMERMAN,
(SEAL) County Clerk.

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